Work upon the Ark.

Meditations upon the

ARK

As a *Type* of the CHURCH;

Delivered in a

SERMON

at Boston,

And now Dedicated unto the Service of All, *but especially of those whose Concerns Lye in* Ships.

By Cotton Mather.

Ecclesiam pro *Nave* gero; mihi climata Mundi,
Sunt *Mare*; Scripturæ, *Retia*; *piscis*, Homo.

Ζητω Νοὲ κιβωτόν, ὅπως μορον αἴνον ἀλεξω. i.e.
Quæro Ratem *Nohæ*, ut mortis Discrimina Vitem,
Naz. Carm. in *Episc.*

Boston Printed by *Samuel Green*, and Sold by *Joseph Browning* at the corner of the *Prison Lane*. 1689.

ARK

Quæ Navis *Vetustissima, Capacissima, Sanctissima, Ditissimaque omnium fuit?*

INgens illa Arca *Noæ*, cui totius Orbis Homines, & Opes, inclusæ fuerunt. Nota hic TYPUM universæ *Ecclesiæ*, —in quam nos aggregemus, ut tuti simus à venturo *Iræ* Dei diluvio, Nam extrà hanc *Nulla salus*: &

Non Deus huic *Pater* est cui non Ecclesia *Mater*.

Heidfeld Sphin. *P.* 340.

THE Introduction

SECT. I.

AMong all the many Subjects which a Preacher of the Gospel has to insist upon, I know not whether any would carry a greater mixture of pleasure and Profit, than that of the Types which exhibited Evangelical Mysteries unto Israel of old; in treating upon which, the Advantage that we Now have to compare the Shadow and Substance, will afford unto us a rich variety of Observations thereupon, which none but one that shall come and see, can imagine the value of. The Learned Rothwel, being advised by a Clergy-man more Great than Wise, to forbear medling with the Types, as Themes not convenient for him to study upon, made that very prohibition, but as an Invitation to expect, something of a more than common Import

in them; and accordingly falling upon the Meditation of them, he found (I ſuppoſe) no part of his Miniſtry more ſatisfactory *to himſelf, or* Savoury *to others, than what he* there *Employ'd. It was not upon any Apprehenſions which I have yet ſeen cauſe to change, that I did my ſelf, divers months ago, ſingle out the* Types *for one of my Two or Three or Four* Weekly Sermons *ordinarily to be taken up withal; but having on* Lords-Dayes *in the Afternoons, diſcourſed more than a few Times thereupon, I find them like the Waters in* Ezekiels *Viſion, Growing and Riſing ſtill, the further we wade into them. I am convinced that the gracious* Valerius Herber, *who hath writ a Book to prove, that in* every Chapter *of the Bible, there is to be found ſomething of our Bleſſed Jeſus, might eaſily prove his Aſſertion, with a very great* Redundancy of Demonſtration; *and that every paragraph of the Bible is a ſpot of Ground, where before we dig far, we ſhall find the* Pearl of Great Price.

SECT II.

It was in This *Courſe of Treating on the* Types, *That* Noahs *ARK was one of them, which fell nnder my conſideration: and more than a ſcore of perſons profeſſing a* Trade *not altogether unaccommodated in the Thoughts then delivered,* One *of whom, namely Mr.* Gill, *is a perſon to whoſe pious expences, not a few of the Books publiſhed among us, owe ſo much of the* Light *the*

enjoy, that His *desire alone ought to have been gratify'd, though there had been no more*; These, *before the week was out, sent me their Desires that I would give them a Copy of the Sermon*; *which I* now *entertain them with*; *Imploring the God of Heaven, That* His Truths *may have a due Impression upon them and their Families*; *that they may never* make Shipwrack of the Faith; *but, that they may for ever have a Room in the* Ark *of the Lord Jesus.* *It should be the care of every* Pastor, *to lay* Truth *as much as he can in the* way *of his People*; *and when we have an opportunity to* PRINT *as well as to* Preach, *it is an increase of our* Talents, *to be humbly Received and Improved.* *Let none blame it, that so many* Books *come abroad continually*; *for as* Austin *long since wished, That by* many Books *the same* Truth, *not in the same* Style, *might arrive to the minds of* many men; *so 'tis as reasonable for* Husbandmen *to complain of too much* Corn, *as for* Christians *to complain of too many* Books, *which may bring the* Food *of* Truth *unto them*; *the main thing* Amiss *is, that* my *Homely Compositures trouble the* Press, *while there are so many more Elaborate, Judicious, Useful Ones, of my* Fathers *and* Brethren, *throughout this Countrey, that are* suppressed *by a* modesty *as large as the* measure *under which men should not put a* lighted Candle: *But it will often happen so, That the* Best Work *makes the* Least Noise, *about the* Ark *of God.*

SECT. III.

As the greateſt Changes *in the World have had a Riſe from* Engines *that ſeem'd no leſs* Trivial *than* Caſual: **Printing** *invented by a* Souldier, **Powder** *invented by a* Scholar, *and the* **Load-ſtone**, *that common and almoſt contemptible Stone, found out (I know not how) in theſe latter Ages, have in a manner turn'd the World upſide down, and inverted all the affairs of it; So the* Great God who formed all things, *has the Intereſt of His Church lying at the bottom of all theſe Mutations. 'Tis from the encouragement of the* Load-ſtone *that we have our* Shipping, *and by the advantage of our* Shipping *it is that the* Goſpel *is now arrived unto theſe* Ends of the Earth. *The* Indians *which this Land was once filled with, uſe to pay no little Reſpect unto the* Crow, *becauſe they report that by this Bird the firſt* Corn *that ever they had was brought unto them; though now the* Crow *be among the greateſt plunderers of their Fields. There is as much cauſe for* us *to beſtow ſome great Regards upon a* **Ship**; *for by a* Ship

it

it is that the Bread of Life *is brought over to the* American Strand. *Behold, an Englisſh Native of* America, *here making ſome reflections upon the firſt SHIP no doubt that ever was in the World; a SHIP to which the biggeſt* Spaniſh Carrack *which carries not above* 12 *hundred* German Laſts, *is not to be compared; a SHIP out-vying that of* Archimedes, *which contain'd twelve thouſand* Tuns, *or that of* Philopater, *which was two hundred and forty Holy* Cubits *in* Length, *with a* Breadth *and* Depth *not unproportionable. And we hope it bodes no Ill to* America, *that in the howling Deſerts of it we begin to be thus employed! May the Lord Jeſus have an* Ark *in theſe thus long unhappy Territories. God forbid the* Ark *ſhould float back again, and leave this vaſt Continent again in the entire poſſeſſion of its late* Landlords, *the* Devils, *to make a* Gog *and* Magog *of it, in the latter Dayes.*

SECT. IV.

It may juſtly be thought, that the *Flood* which *Noahs* ARK was provided againſt, reached unto *America*; though at that very point

of Time when t'other *Hemiſphere* was drown'd, there ſeems to have been a Failure of the Waters here; and now the ARK is alſo arrived hither, with Invitations unto us, to ſecure our own Eternal Salvation, by a Lodging in the *Antitype* thereof. They that have written (as *Laet* and *Lerius*) concerning the Original of the *Americans*, do inform us, that they had ſome knowledge of the *Old Flood*, before any *Europeans* gave a viſit unto them; yea, and of the *Laſt Fire* too, if *Acoſta* deceive us not; but we *Europæans* that are become *Americans*, have by our Sacred *Hiſtories*, both more certain and more uſeful Notions of it, than could be found in the ſorry *Traditions* of them that were here before us. Hence 'tis that we can publiſh a little Sermon, of *Work upon the Ark*; and we can ſend word unto our Friends in the other *Hæmiſphære*, that the people whom they eſteem *under the Earth*, even thoſe that are their *Antipodes*, are *bowing their Knees in the Name of the Lord Jeſus*, who has built an *Ark*, a *Church*, for the Reception of them here. There is a Country in *America*, that has perhaps more than an Hundred Congregations in it, *all* which, I have cauſe to think inſtructed with better Sermons every Week, than that which is here put into the Readers Hands; a Country fill'd with pure *Churches*, every one of which is an *Ark*, not

on

on the ſame Account that Pope *Benedict* was by the Meſſengers of a famous Council minded of, when he had Challenged unto his own vile Breaſt, that Honour, *Hic eſt Arca Noæ*; but for the *Salvation of them* that with a due ſincerity, repair thereunto. May none of *Us*, want a place in ſuch an *Ark* of the Lord Jeſus, when the *Floods of Great Water come nigh unto us.*

SECT. V.

You that are concerned in SHIPS, whether the *Building* or the *Sailing* of them, have this Little Treatiſe offered unto you, with a very particular, and moſt affectionate Application. *Work upon the Ark*, is what *you* may count your ſelves concerned in; and O that the *Truths* here tendred unto you, may *Find* you, and prove the *Power of God unto your Salvation!*

My Wiſhes for you are, *That Goodneſs and Mercy may follow you all the Days of your Lives, and that you may dwell in the* Ark *of the Lord, unto Length of Days.* That *None* of you may be a *Cham* about the *Ark*, but that *All* of you may be bound up in the *Bundle of Life.* Have I found any thing in *Cham*, to Depreçate on your behalf? I have ſo in *Noah* too, in good old *Noah* himſelf. You know what *Sin* it

was

was that *Noah* was overtaken with. One of the *Ethnic Names*, by which *Noah* was distinguished, was that of *Saturn*; whom the Ancient Pagans made the Præsident of *Drunkenness*; and hence they had their *Saturnalia*, or *Drunken Bouts*, dedicated unto his Memory. 'Tis not a thing which never happens, that they whose Concerns Ly in *Ships*, have had more to do with *Cups* than has been for their Good; and they plead for themselves, as in *Salvians* complaint, they did of old, *Si Noah, cur non & Ego?* Why mayn't I Drink to Excess, as well as *Noah*? As *well*! Why it was *not well* in *Noah*, and tho' he had his *Ignorance*, which you have not, for an excuse, yet this *Drunkenness*, has issued in a *Black Curse* upon a great part of his miserable Family. But, blessed be God, the most of *you*, that are personally known unto my self, are persons exemplary for *Sobriety*. The *Lord* make you *so*, for every other vertue; and grant, *That Denying Ungodliness and Worldly Lusts, you may Live Soberly, Righteously, and Godlily in this present World.*

Work

Work upon the ARK.

1 Pet. III. 20, 21.

The Ark was Building, wherein few, that is, Eight Souls were ſaved by Water. The Like Figure whereunto, even Baptiſm doth now alſo Save us.

THe Wiſe Men that of old were Travelling and Enquiring after the Lord Jeſus Chriſt, found Him a Babe in *Swadling Cloaths* and paid Reſpect unto Him, as unto the *King of the World*. As many of us

as

as *are*, and God forbid that any should *not be* Inquisitive after the *Holy Child Jesus*, may behold Him in the *Swadling Cloaths*, which the *Types* of the Old Testament Enwrapped Him in. When we there Behold, let us there *Admire*, there *Adore* our Blessed Lord, and offer the best of our Devotions to Him. 'Tis Remarked by the great Apostle of the Gentiles, in Heb. 4. 2. *Unto us was the Gospel Preached as well as unto them.* Those *Christians*, for 'tis hardly a *prolepsis* to call them *so*, that Lived before the Incarnation of our Lord, had a glorious *Gospel*, in *Shadows of good Things to come.* A *Type* is in short, *An instituted Resemblance of Gospel Mysteries.* The things which the *Gospel* gives us a naked Representation of, were veiled under many *Signs* and *Seals*, which God made unto his Ancient People as it were *Sacraments of Good Things to come.* And not only the *Person* of the Messiah, but his *Conditions*, His *Endowments*, His *Benefits*, and His *Ordinances* too, yea, and the *Mysteries*, and the *Enemies*, from which we are by Him delivered; all of these were Preached in and by those *Types* of old. Now this *Good-speech* have we as well as *They*, by the Entertainment which the *Types* are every day giving to our serious Contemplations.

It was the Observation of the Apostle, concerning the memorable Events which in the

By past

By-past Ages had happened in the Church of God, 1 Cor. 10. 11. *All these things happened unto them, for* Types, *they are written for our Admonition.*

As there were many *Typical Men*, to be found among the Saints of the *Old Testament*; both *Typical Persons*, and *Typical Orders*; thus there were *Typical Things*, then likewise to be animadverted on. And those *Typical Things* are to be divided into two sorts; they were either more *Occasional*, or more *Perpetual*. For the more *Occasional Typical Things*, we may distribute *Them* into *Typical Objects*, and *Typical Actions*. In the Fleet of *Occasional Typical Objects*, methinks *Noahs* ARK may ride *Admiral*; 'tis the first; & behold how the Apostle here declares the *Typical* Nature & Import of it. The Apostle here justly and fitly introduces a Discourse upon the *Ark* built by *Noah* long ago: in which *Eight Souls were Saved by Water*; that is; *Noah*, and his Wife, and his Three Sons, and their Wives being aboard, the *Water* of the Flood lifted up the *Ark* in which they were, so that they perished not. The History of the *Flood*, and so of *Ark*, is too well known to need any distinct Repetition in this Discourse. But upon this he adds, in express terms, We have the ANTITYPE thereof. And what is that *Antitype*? Why, as Water buoy'd up those that were in the *Ark*, so *Baptism* does those that are in the *Church*

Church towards Heaven; there is a bleſſed Help of *Salvation* in it.

Hence there is this *Doctrine* for us,

That Noahs ARK was a Type of Gods CHURCH.

As a *Ship* is by *Humane* Ingenuity, often made a Reſemblance of the *Church*; ſo the *Ark* which was a ſort of a *Ship*, is by *Divine* Authority, exhibited as a Figure or a Shadow of it. They compare the *Pump* in a *Ship* to Repentance, which fetches out the Corruption that endangers our Souls. They compare the *Sails*, to our *Affections*; in which when the *Wind* of the holy Spirit blows, we are carried ſwiftly on to the *Harbour* of Eternal Bleſſedneſs. The *Rudder*, that *is* compared unto the *Tongue* of man; the *Compaſs*, that *may be* compared unto the *Word* of God. But theſe *compariſons* are innumerable; as they that have read *Navigation Spiritualized*, by ſome Worthy Engliſh Writers, muſt needs be ſenſible; and I hope every Gracious Mariner does accuſtome himſelf to ſuch *Reflections*.

Well,

Well, that famous ARK which is counted the *first* SHIP that ever was, will afford them a rich variety of *Observations* to us; and I suppose, you that follow the Employments of Ship-Carpenters, will give a very particular and profitable attention thereunto. The fairest Method in handling of the *Types*, is to Raise and Prove proper *Observations*, with agreeable *Applications* annexed unto them. Behold, that Illustrious and Renowned Ship-Carpenter, our Father *Noah*, ha's in his *Ark* provided these *Observations* for you.

OBSERVATION. I.

The Lord Jesus Christ hath Built a *Church* in the World, and this most exactly and faithfully, according to the *Mind* of God.

Good old *Noah* was one of the most considerable Men that ever was in the World. The Ancient Heathen themselves had some broken *Remembrances* and *Traditions* of him. Their *Bacchus* has the very Name of *Noah* in it, with very little variation of the Letters. And their *Janus* too, was our *Noah*, having a Name derived from the Hebrew word [*Jajin*] for *Wine*, which *Noah* was the maker of: and as *Janus* was with them, a man of *two Faces*, it inti-

intimated that *Noah* had the double prospect of the *Old* and the *New World* before him. But for nothing was *Noah* more notable, than his being a *Type* of our Lord Jesus Christ through whom, *a Rest remains for the people of God.* And among all the Instances in which *Noah* was *Typical*, there is none more obvious and visible than this; That as *Noah* built an *Ark*, so *Jesus* has built a *Church* in the world. But how? when that *Noah* had received those Orders, *Go build an Ark*; it follows in *Gen.* 6. 22. *according to all that God had commanded so did he.* Tis the Honour of the *Ship-wright*, that God himself was the first *Master-Builder*. I suppose *Noah* to be directed and inspired by God, for the Building of an ARK; and surely he so much as drove every *Pin*, according to the advice of God. Well, our Lord Jesus Christ, in the Building of his Church has thus done all, *according to the Will of God*. It is said in *Heb.* 3. 2. *He was faithful to Him that appointed Him.* The *Will* of God is the rule according to which, all things are squared and ordered by the Lord Jesus, in the *Church* of God.

APPLICATION.

Let not Us then introduce any thing into the

the *Church* of God, of which we have not His *Allowance* and *Countenance* for its being there. We are most, or all of us, *Under-Builders* about the *Ark* of God; we have some work assigned us, in the *Edification* of the Church. But let us keep close to the *Word* of God, in our Building. Are there any *Materials* which we would build the Church by the Admission of? Let them all be of Gods *Constitution*. Let us not willingly lay the *Rotten Timber* of either *Hereticks* or *Hypocrites* in the sides of our *Ark*, nor allow *Church-privileges* with us to evidently ungodly men. We are admonished in Heb. 12. 16. *Look diligently, lest there be any profane person among you.* Even so, we are to *Look Diligently*, that the Church which we more immediately belong unto, be not filled with an ungodly Company. Some Great Men of God, have professed, *That they would sooner Loose their Hands, than with those Hands administer the Sacraments to a visibly ungodly man*; and it is a Golden Sentence, which dropt from the Pen of that Learned *Scotchman*; *I believe* (saith Mr. *Gilespy*) *no Conscientious Minister would Baptise a man, whose works and words manifestly declare him to be an Unregenerated, an unconverted man*; *and how shall we then bring such an one unto the Ta-*

ple of the Lord? No, they will be a ſort of *Barnacles*, growing to the ſides of the *Ark*, with not a little prejudice to its Intereſt. Again, are there any *Exerciſes* which we would Build the Church, by our attendance on? Let all them too be of Gods *Inſtitution*. Let us not perform any *Worſhip*, or *Service*, about our *Ark*, but ſuch as God calleth for. Our Lord ſaith in *Mat.* 15. 9. *In vain do they worſhip me, teaching the Commandments of men.* The *Commandments of men*, muſt not be our Guide, in What we do in and for the Church. We ſhould not fetch a ſtroke there, of which God has not ſaid, *This do!* *Luther* judiciouſly reckoned *This*, one of the three things which the Church would be fatally Endangered by, *Sapientia mundi, quæ vult omnia redigere in Ordinem, & impijs medijs Eccleſiæ paci conſulere*; To follow the Dictates of *Worldly Wiſdom* for the maintaining of it. There are *uninſtituted Cæremonies* brought into the Houſe of God; the bold Inventors whereof, reſemble them to *Pins* in the Building; and that of *Pins*, is a Name *great* enough truly to be beſtowed upon them: But I aſſure you, They are *Pins* that produce *Cracks* and *Leaks* where they come; they are dangerous to the *Ark* of God.

Obſer.

OBSERVATION. II.

The Lord Jesus Christ *Himself*, is most intimately Concerned and Embarked, in the *Church* of God. When the *Ark* was built, *Noah* the Builder Shipp'd himself upon it; if the *Ark* had sunk, or Split *Noah* himself must have perished with it. But it was well secured by the presence of *Noah* there; tho' it seems to have drawn above *sixteen foot of Water*, as may be gathered from its resting on an Hill when the Waters were above it, at least *eleven cubits*. Thus, our Lord Jesus Christ, having built the *Church*, He is now *Himself* aboard, and will be so, *To the end of the World*. It is His promise in Isa. 43. 2. *When thou passest thro' the Waters, I will be with thee*. And it is His pitty in Isa. 63. 9. *In all their Afflictions, He is Afflicted*. If the *Church* miscarry our Lord Jesus Christ Himself will do so too; but there is no Fear of *That*!

APPLICATION.

Be not then Discouraged at the *Dan-*

gers, the *Tempests*, which the *Church* of God may meet withal. 'Tis the Name of the *Church*, in Isa. 54. 11. *O thou Tossed with Tempests!* and so it may have this Appellation, *O thou Threatned with Dangers!* But be of good chear. The Lord Jesus Christ Himself is exposed unto all the perils which bear a terrible Aspect on the *Church* of God. Hence the Great Reformer, in very perplexing Distresses would so comfort himself *Si nos Ruimus, Ruit & Christus*; Christ Himself will *Fare* like us, and *Fall* with us. And this may be our comfort, *The Lord Jesus Christ Himself, must founder in the Quick-sands of that Corruption, or Oppression, in which the whole Church of God shall be ever swallowed up.* This was the Triumph of the Church in Psal 46. 3, 5. *We will not fear, though the Waters Roar, and be Troubled.* Why so? It follows, *God is in the midst of Her!* Let never such Roaring, Dashing, Horrible Hurricanes arise, the *Church* cannot be cast away; the Reason is, *God is in the midst of her.* When Cæsar was in a little Boat at Sea, battered and battered by a violent Storm, which made the Marriners afraid, he merrily said unto them, *Come, Courage, brave Hearts, you carry* Cæsar, *and the Interests of* Cæsar *here! Why*, a better Fraighted

Vessel

Veſſel is the *Church* of God: It has our bleſſed *Noah* aboard; *It carries* Jeſus, and *the Intereſts* of Jeſus *in the Bottom of it.*

Niteris in caſſum Chriſti ſubmergere Navem;
Fluctuat, at nunquam Mergitur illa Ratis.

But before I paſs to the next Stage, Behold, an Advice here, which *Mariners* are to be mindful of! You ſee the Way to be ſafe in all your Voyages; Get the Gracious Preſence of of the Lord Jeſus, the true *Noah*, with you in your *Veſſels*, and you are provided for a *Storm*. 'Tis likely that the *Ark*, had no *Storms* to Encounter with; for the *Dry Land* which may generate them was covered; nor could the *Flat Bottom* of the *Ark* well bear too ruffling Tumults, and ſwelling Billows, in the Waters under it. But *you* muſt expect many a ſevere and bluſtring *Storm* in your Adventures; wherein you will ſcarce be as many *Inches* from Death as the Thickneſs of your *Ships*, but, *Tam prope Mors urget, quam prope cernis aquam* againſt which you now ſee how to ſecure your ſelves. We have a Narrative, in Mat. 4. 37, 38, 39. That once *aroſe a great ſtorm of Wind, and the Waves beat into the*

Ship; and He arose and rebuked the Wind, and said unto the Sea, peace, be still; *and the Wind ceased, and there was a great Calm.* Such a Friend, such a Guard at hand, you will have, if you have the *Presence* of the Lord Jesus with you. Now, to obtain *That*, Let your *Prayers*, be together every Day made unto God in *Him*; therewithal joyning your *Cares*, that no *Vice* be any more allowed there, than in the purest *Church* in the World. If it was *Enjoyned* on Masters of *Houses* to *Pray without ceasing*; how much more ought Masters of *Vessels* to do the same? Let me say, *Masters*, your *Companies* are your *Families*; you ought every day to see *Prayer* attended with them. How can you Neglect *Prayer* in a *Calm*, without expecting that when you Employ *Prayer* in a *Storm*, the Lord Jesus will be deaf unto your Cries, and Reply upon them, *Is know you not?* 'Twill be too late then to begin your *Prayers*; *Quid Juvat Errores mersa jam puppe fateri?* It hath been said, *Let him that would Learn to Pray, go to Sea*; Alas, that so many persons who *go to Sea*, are so impiously *Prayerless* there! and so like the Marriners whom the Philosopher once with a sharp scoff did advise to forbear their *Prayers!* It was a seasonable Alarum once

given

given aboard a Ship, *Arise, and call upon thy God.* For indeed, *The Lord is with you, while you are with Him.*

OBSERVATION. III.

It should be *Good Stuff* which the *Church* consisteth of. The *Church Mystical* will certainly do so, and they that make pretences to the *Church Visible* are to be solicitous hereabout. It was prescribed unto *Noah*, in *Gen.* 6. 14. *Make thee an Ark of Gopher wood.* What *Wood* is that? *Critics* take up the Cudgel about it and agree no better than to insist upon 6 or 7 various Interpretations of it: But it is abundantly clear that *Cypress* Wood is meant by *Gopher* Wood; the very Names have something of affinity. No *Ship-Timber* else grew so plentifully thereabouts; and this was the main *Ship-Timber* among all the Ancients. Which *Alexanders* Navy alone, of this *Wood*, may render evident. Hence were *Cypress* Boards mostly used for *Coffins* of old; in commemoration of the ARK, no doubt, where all Mankind was once *coffin'd* up. Now the *Cypress* Wood was *good Stuff*: it would hold and keep, and last sound, and breed no

Cypress.

Worms, for a most incredible while *Perpetual*, was the Epithite which the ancient Poets put upon it. Hence *Epiphanius* affirms, that in his dayes, which was near three thousand years after the Flood, there were parts of the ARK still to be seen. This is an Emblem of the *Soundness* which all *Church-Members* ought to be studious of: a Prayer fitted for their Lips, is that in *Psal.* 119. 80. Lord, *Make my heart sound in thy Statutes.*

APPLICATION.

Let those who desire to joyn unto the *Church* of God, then *Examine* themselves. There are *some*, and it procures the anger of the great God, that there are *no more*, seeking after *Church-fellowship* among us. To you in a peculiar manner belongs that counsel in 1 Cor. 11. 28. *Let a man Examine himself, and so let him* Come. O make this enquiry into your own estate, *Am I good Stuff or no?* ask and see, whether you have a *Good Grain*, or a *True Grace?* whether you are *sound at heart?* whether you have the *Root of the matter* in you? Yea, and more than this, is needful to be enquired; it should

should be try'd, whether you are well *Hew'd* and well *Bow'd*, by the *Word of God*? whether the Word of God has had such an Influence upon you as to fit you for a *standing* in the *Building* of the Lord.

Many dejected Souls are terrifying themselves with a, *May I venture?* Now to put it out of *Question*, do but put these three *Questions* to your own Souls.

Q. 1. *Is there no Lust that I do nourish and indulge in my self? But do I count every Sin my burden, wretchedness and misery?*

Q. 2. *Is there no Duty which I allow my self in the Omission of? but have I respect unto all the Commands of God?*

Q. 3. *Is there no Office of the Lord Jesus Christ, which I am under the power of prejudice against? but am I willing that he should be to me, all of that which He is to any of his chosen ones?*

If you can give a good Answer to these Questions, you may then *venture* to come. *Come* and be compacted, and united, and incorporated into the *Church* of God, according to *the Order of the Gospel.*

OBe-

OBSERVATION. IV.

Many persons instrumental about Building the *Church* of God, are yet Lost and Damned for ever. There were many *Carpenters* no doubt, that wrought with *Noah*, upon the *Ark*, which yet were Drown'd among those doleful Creatures, whose *Foundation was overflown with a Flood*. Even so, there are multitudes of persons, whose *Talents* and *Labours* are Employ'd about *Church Work*, all their Days; and yet these very persons go down to the *congregation* of them that *Roar under the Waters* for ever. It is true, that the Ministry of a wicked *Clergy-Man*, is not so frequently and so certainly blessed by God, as the Ministry of a serious, Gracious, Heavenly Man, that can *Pray* as well as *Preach*. Usually they are the *Wise*, the *Good*, who *Turn many to Righteousness*. Nevertheless God may improve the Ministry of a *Judas* and a *Demas*, for the advantage of His Church. 'Tis not the *Instrument*, but the *Appointment*, that gives Efficacy to the *Ordinance*. We are told in 1 Cor. 9. 27. *A man that has Preached to others*, may himself *be cast away*.

APPLI-

APPLICATION.

How much ought all *Church-Officers* then to *Work out their own Salvation with Fear and Trembling!* As on the one side, No *True Christian*, should *Despair* of his own Sincerity, because the Minister that was the Instrument of his Conversion, has proved a wicked man: so on the other side, No *Church-Officer* should *Presume* his Condition to be good, because of a *Sacred Function* pertaining to him. We that are at work upon the *Ark*, had need to make sure of it, that we be not shut out, when the *Floods of great Water do come nigh unto us.* I Know it, that *Men of Renown in the Congregation*, may go down into the horrible Pits, the Fiery Vaults of the lowest Hell. We shall be worse than those that are already there, if we do not at this awful Intimation, *Believe and Tremble.* It is a Lamentable confusion which is instanced unto us in Matt. 7. 22. *Many will say, Lord, have we not Prophesied in thy Name? Then will I profess unto them, I never knew you; Depart from me!* Thus in the Dreadful Day of God, we may come to plead, *Lord, Had not I the Office of*

Serving

Serving thy Table, and Keeping thy Treasure in thy House? We may come to plead, *Lord, Did not I go before thy People in singing of thy Praises?* Yea, we may come to plead, *Lord, was not I a Pastor, and a Preacher to a Flock of thine?* Yet may he pass that Ireful Direful Sentence on us, *Depart from me, I know you not!* O take heed of Incurring such a Doom: Let us all carefully *make our Calling and Election sure.*

OBSERVATION V.

The Lord Jesus Christ is the *Door*, by which we are to pass into the Church of God. It was said in Gen. 6. 16. *And the Door of the Ark shalt thou set in the side thereof.* There was a *Door* by which the *Ark* was entered; which *Door*, if it were in the lower part of the *Ark*, and not by *Scaffolds* ascended unto, required an exquisite carefulness in the close and fast shutting of it; and it seems Angelical *Assistance*, was afforded thereunto: for we read, *God shut it.* Well, The *Church* of God has a *Door* too; but what kind of one? Our Lord Jesus hath said unto us, in John 17. 9. *I am the Door, by me if any man enter in, he shall be*

be ſaved. The Lord Jeſus muſt be profeſſed and obeyed by all that would be Lodged here.

APPLICATION.

If therefore we would have any Room in the *Church* of God, Let us own ourſelves beholden to the Lord Jeſus for it. In the Church 'tis eminently ſo, that *Chriſt is All*! It is by Confeſſing the *Truth* of Chriſt Jeſus, that we come to Challenge a Room in the *Church Viſible*. We muſt confeſs unto Him, *Thou art the Son of the Living God*; and we muſt hold the *Truth as it is in Jeſus*, if we would not be excluded from all Intereſt in the Church. A knot of men, that are not ſound in the Fundamentals of the *Chriſtian Faith*, are not a *Church*, but a *Waſps-Neſt*, as *Tertullian* expreſſes it, or, a *Synagogue of Satan*, as 'tis called in the Sacred Pages.

Again, It is by Receiving the *Grace* of Chriſt Jeſus, that we come to enjoy a room in the *Church Myſtical*. This Church is in this regard as it ſhall be, when it ſhall arrive to its *New-Jeruſalem* condition here, *Nothing enters into it that Defiles*. 'Tis by having

having of *Christ Jesus formed* in us, that we get into this Holy Body; it is, *The Body of Christ*, and our Union with Him, by Faith, brings us to belong unto it.

Once more, A *Call* from Christ Jesus, is the *Door*, by which we are to enter upon any special Employment in the *church* of God. They are but *Intruders*, who pretend to be *Overseers* to the Church, and have no *commission* from the Lord Jesus for it; Our Lord hath truly said, in *John* 17. 1. *The same is a Thief and a Robber.* Let the *Word* of the Lord Jesus invite us, and induce us, to whatever Office we expect about the *Church* of the most High; through the want of this, the Son of God has a *Quo Warranto* for a great part of them, that have made themselves *Rulers* of the *Church* at this day in the world.

OBSERVATION VI.

The Church of God has the means of *Light* afforded unto it. The *Ark* had a *Window* or a *Casement* in it; as we read in Gen. 6. 16. Which was probably in the *Upper Story* of the *Ark*; just below the Roof, which by the Declivity of a *cubit*, carried

carried off the *Rain* that fell upon it. It was made *Strait* without, and *Broad* within, that the *Light* might thereby the better be diffused. No doubt *Noah* by *Cranes* and *Ropes* and proper Engines pulling up the vast Quantity of Excrements in the Lower Stories of the *Ark*, did here turn them out. And it is besides probable, that there were here and there, Little *port-holes* in the sides of the *Ark*, which conveyed *Breath* as well as *Light*, unto the *Animals* in the Hold. Well, The *church* of God is likewise a place of *Light*; and a twofold *Light* we find shining there. It is the Name of our Lord Jesus Christ, in *John* 1 9. *He is the Light of the World.* Now 'tis in the Orb of the *Church*, that the *Sun of Righteousness* is moving from Day to Day. It is moreover the Singular Quality and Excellence of the Scripture, which is noted in Psal. 119, 105. *Thy Word is a Light unto my path.* Now 'tis the *Church* that is the *Candlestick*, in which this *Candle* is exhibited unto us; upon which account it is also called, *The pillar of Truth.*

Applica-

APPLICATION.

For ſhame then, let none of us that are in the *Church* continue *Ignorant* of the Things which we ought to be *Inſtructed* in. The *Ordinances* of the Lord Jeſus, are ſo many *Windows* or *Caſements*, at which a Divine *Light* may come into our Souls. O let us not then be in the *Dark* about our own work, or in the *Dark* about our own ſtate, or in the *Dark* about the *Things which are eternal*, and are indeed *out of ſight*. Indeed the *Apoſtatical* Church of *Antichriſt*, may have *Doctors* declared and promoted as *Moſt ſufficient*, though they never had read a chapter in their *Bibles*; and it may have *Preachers* who being asked whether they taught their People the *Decalogue*, diſcreetly anſwered, *They never ſaw the Book ſo called*. But the ſincere *Church* of *Chriſt* cannot nouriſh any ſuch Barbarity. Let us endeavour the fulfilment of that word, *Thy people ſhall all be taught*. It was ſaid in 1 Cor. 15. 34. *Some have not the knowledg of God, I ſpeak this to your ſhame*. What! for them in the *Church* to want the *knowledg of God*! that is a burning *ſhame* indeed! It will be a *ſhameful* thing,

thing, if any of Us have not the *Knowledge* of those things, which *to know is Life Eternal*. The Church in which we Lodge, is *Illuminated*; yea, it is a *Light-House* to the World about us. We shut our Eyes against the *Light*, if we remain *a people of no knowledge*; and then *He that made us, will not have mercy on us, He that formed us, will shew us no Favour*.

OBSERVATION VII.

One *Catholick Church* has in it, many particular *Congregations* and *Societies*, that agree to worship God in Christ, according to His Gospel. There were many particular *Mansions*, and *Chambers* in the *Ark* of *Noah*; yet they all made but *One Ark*. 'Tis thus in the *Church* of God; Onely with this difference, That I look upon the *Church* rather as a *Genus*, than an *Integrum*. There are many particular *Churches*, and yet they all make up One *Church Catholick*, which is the *Mystical Body of Christ*. Hence our Lord says in Cant. 6. 9. *My Undefiled is but One*. A *particular Church* is that Association of Believers, which Assemble together in one place, with Engagements and En-

deavours to carry on, *The Worship of the Gospel*. I do not know, that the Word of God ever mentioned any *particular Church* of another *Species* or *Dimension*.

Such a *Church* has in it the whole *Essence* of the Church, and it is it self a compleat *Ark*, before the Lord. But all these *Churches* being together considered, the Result will be *one Church Catholick* in the World.

APPLICATION.

This may Encourage us, both in *Loving* and in *Serving* of the *Church*.

Our *Loving* of the Church, is not to be confined unto this or that particular *Assembly*. Indeed there is a peculiar Love due to that Assembly, which we are in Covenant withal; and even in the Matters of *Business*, as well as of *Charity*, this *Love* may show it self. There are some Churches in *England*, where the Members are agreed, *That if there be any One of their own communion which can furnish them with such or such a commodity, they will go to him, before they go to any other.* 'Tis a *Loving* practice. But our *Love* must extend it self to the whole

whole *Houſhold of Faith.* And in our *Serving* of the Church, we ſhould Remember, that when we do a Service for this or that particular *Aſſembly*, we do it for all the whole Community. Every Believer fares the better, for every *Prayer*, every *Sermon*, every *Book*, which God helps us to Edifie any one Church withal. Wherefore, Let there be in us, What was in *Paul*, in 2 *Cor.* 11: 28. *The care of all the Churches.*

OBSERVATION. *VIII.*

There are very Different and Various *Degrees* in the Church of God. It was Enjoyned concerning the *Ark*, in *Gen.* 6. 16. *With Lower, Second, and Third Stories, thou ſhalt make it.* Thus after ſome ſort, there are *Three Stories* in the Church of God; there is the *Viſible Church*, there is the *Myſtical Church* on Earth, and there is the *Triumphant Church* in Heaven. Theſe three are ſo many Aſcending *Stories* in the *Ark* of the Lord.

APPLICATION

Let not a Room in the *Lower Story* of the Church content any of us. Count it not enough to be in the *Church Viſible*; that is a part of the *Ark*, which any ſorts of Creatures are often *Creuding* and *Herding* together in. Doubtleſs, *Noahs* Quarters were *Above*, juſt under the Roof of the *Ark*. Let us Aſpire to be in the *Church Myſtical*; the Church of which 'tis ſaid in *Mat.* 16. 18. *The gates of Hell ſhall not prevail againſt it.* Yea, Let us deſire to be in the *Church Triumphant*; the Church deſcribed in Heb. 12. 22. *The Innumerable Company of Angels, the Spirits of Juſt men made perfect, and Jeſus the Mediator of the New Covenant.* Get firſt into the middle Story of *Grace*, and ſo you ſhall ſtep up into the upper Story of *Glory*, at the Laſt.

OBSERVATION. IX.

There are in the *Church* of God, Creatures of all Natures, both good and bad. We find Gen. 6. 19, 20. Some of every *Beaſt* & ſome of every

Fowl, were admitted into the *Ark*. The Diſtinction of *Clean* and *Unclean*, was it ſeems, then taken up; and the *Clean*, which might be Sacrificed, were by *Sevens* [Behold an *Odd One for a Sacrifice*] The *Unclean*, which might not be Sacrificed, were by *Couples* there. A very ſignal, ſpecial, and miraculous *Providence* it was, that aſſiſted *Noah* in thus gathering together all ſorts of Animals.

But there are two very Difficult Enquiries, which my Concern to prevent the *Atheiſm* of many that think the Hiſtory of the *Ark* incredible and impoſſible, will cauſe me a little to inſiſt upon.

Queſtion 1.

How were the Creatures all Stow'd in the *Ark*?

Anſwer.

You do not forget, that the *Ark* was Three Hundred Cubits Long, fifty cubits Broad, and thirty cubits High; (the proportion found in the *Exact Body* of a MAN) and ſo it contained 450000 *Square Cubits* within the Walls of it, if we don't abate

What

what was taken away in the *Sloping* of the Roof. Suppose the *cubits* to be the *Holy*, which were *Seven* Hands Breadth, whereas the *Vulgar* was but *six*, and you behold here a Vessel which might carry more than *Forty Two Thousand Tuns*, allowing *two thousand Weight* unto the Tun.

Nor do you forget, that the *Ark* had *Three* Stories in it; each of them *Fifteen Foot* High apiece, abating the *Sloping* of one foot and an half at the *Top*, and (it may be) some place for *Ballast* under a Floor at the *Bottom*.

You must allow, that the *Lowest Story* of the *Ark*, might be allotted unto *Beasts*, as for *Insects* and *Reptiles*, they needed no considerable Habitations; there were a thousand Corners for them.

You must allow, That the *Highest Story* of the *Ark* was allotted unto *Birds*; and *Noah* with his Family might be Nested among them there. You may allow that the *middle Story* of the *Ark* was allowed for the *Food* needful to maintain these Creatures. Now they that are well Studied in *Natural History*, will easily find *Stables* enough in the Lower Story, for all the *Beasts*, and *Cages* enough in the *Upper Story* for all the *Birds*, yet known unto us, and a great deal

of

of Room to ſpare. They that reckon 150 *Species* of *Quadrupeds*, 150 of *Volatiles*, and 25 of *Reptiles*, have perhaps over-done in their Account.

Queſtion 2.

How were the Creatures all Fed in the *Ark*?

Anſwer.

You may allow the whole *Middle Story* to contain their *Food*; beſides a deal of *ſpare room* in both of the *other Stories* for the purpoſe. Now, for the *Birds*, none will be ſcrupulous, where to ſupply them with *Grain*; the ſame Floor that holds their *Coops* would alſo hold more than enough to feed them all. But for the *Beaſts*, the way is to bring them unto a certain *Proportion*. I ſay then, all the Beaſts in the Ark, that feed on Graſs or Hay, would not require a greater proportion than 92 *Oxen*; all the Beaſts that fed on Roots or Fruits, would not require a greater proportion than twenty one *Sheep*; all the Beaſts which devour Fleſh, exceeded not the proportion of twenty ſeven *Wolves*; tho' it be queſtion'd whether any Bruits before the *Flood* (or at leaſt with-

in the *Ark*) were carnivorous at all. Now you may lay in, at the rate of forty weight of Provender a Day, for every *Ox*, and a whole *Sheep* a Day for every *Wolf*, besides a sufficient quantity of Provision for all that fed on other things; and yet by computation, I find the *Ark* affords room enough and enough to hold far more than thus would serve the turn, for the 375 Dayes that they were under their confinement.

You will grow weary, if I descend into particulars. All that remains is to observe, not, what *Jerom* absurdly enough, in his comparison for *Cælibacy* against *Matrimony* here, but that which *Tertullian* elegantly did reflect upon; to wit, That creatures of all Tempers were in the ARK, and are in the *Church*. There are in the House of our Lord *Virgins* both *wise* and *foolish*, and *Servants* both *wise* and *slothful*. There are in the Field of our Lord, both *Tares* and *Wheat*. And tho' there were no Fishes in the ARK, yet there are in the *Church*; but of what kind we are told in *Matth.* 13. 48. Both *good* and *bad* are in the *Net*.

APPLICATION.

But let all *Church Members* among us, look to it, that they be not wild Ravenous or Venemous creatures in the ARK of God. It seems probable, that the fiercest Creatures were miraculously so Cicurated at their Entrance into the *Ark*, that they expressed no Antipathies or Dissensions there: 'Tis credibly Reported, That a sudden *Flood* in *Somersetshire* in *England*, produced such an Agreement between the most quarrelsome Creatures, the *Dogs* and *Hares*, the *Cats* and *Mice*, that were driven into the Top of an Hill together. It should be thus in the *Church* of God; even according to that in Isa. 11. 6. *The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid.* The Character which the Lord would have *Church-Members* to wear, What is it? It is that in Joh. 10. 14. *My Sheep.* Or it is that in Cant. 6. 9. *My Dove.* I beseech you, Let us not have the Qualities of more Noxious Creatures in us. O let us not be Crafty, like the *Fox*: nor cruel as the *Bear*, nor bloody as the *Tyger.* Let us not be *Blind* like the *Bat*, or *Owl*;

Owl; nor let us be Revengful, as the *Crane*; and let us not like the *Serpent*, ſting thoſe that are about us. The *Ark* of the Lord Jeſus will not be opened unto us, until we have put off thoſe *curſed* Qualities.

OBSERVATION. X.

Our *Salvation* depends upon our getting into the *Church* of God. They that were in the *Ark* were in a ſafe and a brave Condition, when Deſolation overwhelmed the whole World beſides; *there* ſat good old *Noah*, *Medijs Tranquillus in undis*. But what became of them that were not then ſheltered in the *Ark*? Alas, they fell into the *Perdition of Ungodly Men*. Of ſuch concernment it is, to get into the *Church* of God! When the *Jews* were the Church, our Lord ſaid in Joh. 4. 22. *Salvation is of the Jews*. And it is a *faithful Saying* ſtill, that *Extra Eccleſiam non eſt Salus*. If a man be not a Member of the *Myſtical Church*, he is excluded from all Hope of *Salvation* for ever; he muſt for ever Ly and cry, and be abhorred among *them that are without*. And whoever is a Member of the *Myſtical Church*, that man will be deſirous and ſtu-

dious

dious to join himself unto one that is *Visible* too; 'tis against his *Will*, against his *Choice*, if he belong not unto some Society that profess the *Truths*, and practise the *wayes*, of the Lord Jesus Christ.

It is a considerable Remark, in Acts 2. 47. *There were added unto the Church, daily such as shall be Saved.* They that are in a State of *Salvation*, will they not endeavour to be *Added* unto some *particular Church*, in which the Son of God is Worshiped? See whether it be not so.

APPLICATION.

I pray, Why then do so many of you *Stand* without, and *stay* away, from the Work of the Lord Jesus? It was a smart Expostulation of the Apostle, in 1 Cor. 11. 22. *Despise ye the Church of God?* O 'tis a fearful Impiety to *despise* a place in the *Church* of the Lord Jesus Christ; and yet this is to be charged upon multitudes of *you*, that every month turn your Backs upon the *Table* of the Lord. Ye Inconsiderate people! Will you make your Minister complain to the God of Heaven of you? O *Lord I mourn.* But shall I indeed go and say before the Great God, *Lord, I have*

spent

ſpent ſome Hundreds of Sermons, to beſpeak the Hearts of theſe people for thee; and yet they have never ſo Repented of ſin, they have never ſo Believed on Chriſt, they have never ſo Covenanted with thy ſelf, as that they dare come unto thy Table in the full communion of any Church of thine. Alas; what a complaint were this? But I beſeech you to give no occaſion for it.

Conſider 1. If you are not continually *Preparing* for, and perpetually *Deſiring* of a Room in the *Ark* of the Lord Jeſus, there is no likelihood of *Everlaſting Salvation* for you. Many a good man is *afraid* of coming into *Church-communion*; but the man who ſincerely, and earneſtly takes pains to get himſelf ready for it, it may be hop'd will ſoon overcome thoſe *Fears*. If you can go on contentedly, without any comfortable and well-grounded *perſwaſions* of your Intereſt in the Favour of God; if you can go on quietly, leaving the matters between God and your own Souls at *peradventures*, I am to tell you, *That you are yet in the gall of Bitterneſs, and in the Bond of iniquity.* Have you entred into Covenant with God, or no? If you have done it ſecretly, then you may come and do it *openly*. If you have *not*, then your *Salvation* lies at

Stake;

Stake; You may be horribly aſtoniſht at the Hourly perils of your Immortal Souls. That man is not in a State of *Salvation* who may not ſay, as in Pſal. 26. 8. *Lord, I have Loved the Habitation of thy Houſe.* But how can you *Love* it, if you *Do Nothing* to get into it?

Conſider 2. Tho' you may be *Born again*, yet the Affairs of your *Everlaſting Salvation* will meet with much obſtruction and impediment by your not getting far enough into the *Ark* of the Lord Jeſus. If you come not unto a *Church-communion*, with ſome company of *Incburched Believers*, the leaſt you do is miſerably to retard the progreſs of your own *Salvation*. We read it ſpoken of ſome, in Pſal. 106. 15. *God ſent leanneſs into their Soul.* Alas, a *Lean Soul*, a Lean Grace, a Lean Joy, is the Fruit of *This* Omiſſion. You do but famiſh your own Souls, while you thus deny to your ſelves the Helps of your *Salvation*. What can you Look for, but a Blaſt upon your unhappy Souls, while you practically ſay, *There are Ordinances of Jeſus Chriſt, which I can do well enough without?*

Conſider 3. The *Floods* of Death, will ſhortly Roar and Roll upon you. It was once an Out-cry in Pſal. 69. 1, 2. *O God,*

The

The waters come into my Soul, the Floods overflow me. That, *That* will be your Cry in the Dying Hour, which you are now near unto; *The Sorrows of Death* (you'l say) *compass me, and the Floods which terrify the Ungodly, make me afraid!* But O what a sad thing, will it then be, to be found out of an Ark? I have seen and Heard, more than once, this bitter Anguish in Dying people, O *that I had joyn'd my self unto some Church of the Lord Jesus! 'Tis a Lead like a mountain of Lead upon me, that I kept out of the* Ark *so long. If God will spare me, that I may recover Strength before I go hence and be no more, the first thing I'll do, shall be to Reform the Omission, which I now Repent.* But as God was near killing of *Moses* for omitting of a *Sacrament*; so 'tis possible, thy Omission may provoke Him to *Kill* thee without *Pity*, (because not without *Warning*) When thou shalt pour out these Groans before Him.

Consider of *This*, and make no Heedless Needless Delays in the matter.

OBSERVATION XI.

'Tis an *Ill Bird* that goes from the *Church* of

of God, without returning again unto it any more. We read in *Gen.* 8. 6. Noah *opened a Window of the Ark, & sent forth a Raven, which went to and fro, till the Waters were dried up:* the *Raven* it seems found Carcases floating here & there to live upon. But a *Dove* being sent forth 'tis said it *found no rest for the sole of her foot, but returned into the Ark*; of which the ancient Heathen have some very pretty Foot-steps. Their *Xisuthrus* and their *Deucalion* have such a Remark upon them in their Histories. Now the *Raven* is an *unclean Bird*, a Bird of an ill Note, and an ill Fame in the common account. Why, there are many that thus go out from the Ark of the Lord Jesus: they go *out* from His Church, and *out* from His People, and *out* from His Institutions there; and this without *Returning* any more. Many *Professors* become *Apostates*; and Finally, incurably, irrecoverably so. Whither do these go? but unto that place whereof the Prophet sayes in *Isai.* 34. 9, 10, 11. *The Land shall become burning Pitch, the smoke thereof shall go up for ever, and the* RAVEN *shall dwell in it.*

Raven & Dove.

Applicati

APPLICATION.

Tremble, *Every Soul*, Tremble at *Apoſtacy* from the Ways of God. You that have gone out from the *Societies* of them which together call'd upon God in Chriſt; you that inſtead of your old Entertainments in the *Houſe* of God, are now Gormandiſing upon the *Carrions* of the world; O come back; do not play the *Raven* ſo. You ſhow what you are, if you can ſo ſatisfie your ſelves. *Ill Birds* indeed! We ſhall ſay of you, *They went out from us, becauſe they were not of us.* 'Tis the Complexion and Character belonging to the Church of *Rome*, in a peculiar manner. 'Tis a *Raven*, unleſs you will ſay, that the Bird which once made ſuch a Diſturbance in one of their Councils, afford a fitter Name for it. It has *gone* from our Glorious *Noah*, and never will Return unto *Him*. But let all *Apoſtates* take that Advice, in Iſa. 60. 9. *Return to your Reſt as DOVES to the Windows.* O be thoſe *Doves*, that cannot find a *Reſt* for their Foot, any where but in the *Church* of the Living God.

Obſer-

OBSERVATION. XII.

In the *Church* of God, a *Sabbath* will be kept Holy to the Lord. It is a Remarkable passage in Gen. 8. 8, 10, 12. Noah *sent forth a Dove; and he staid yet other Seven Days; and again he sent forth the Dove, and he staid yet other Seven Days, and sent forth the Dove.* Why did *Noah* keep a period of *Seven Days* in this matter? Learned Men conceive that he had Respect unto a *Sabbath* in it; and a *Sabbath* too, say some Critical Enquirers, on that very Day of the Week which we count the *First*. It is thought, that on the morrow after the *Sabbath* he still sent out the *Dove*. And why not? We are assured in Gen. 2. 3. That from the very *Creation* of the World, *God sanctified the Seventh Day*; that is, He Commanded it to be Separated and Dedicated unto *Sacred Services* among the Children of Men. To say, That at the Creation, God *Sanctify'd the Seventh Day*, by ordering that it should be kept Holy by a little people four & twenty hundred years afterward, is an unaccountable Anticipation, and *a cruel Hardship* on the Text. No, 'Tis but Reasonable to think,

That the *Patriarchs*, long before *Israel* was Encamped at *Marah*, did uſe to keep an Holy Sabbath, in the *Hebdomadal Revolution*. Hence the Apoſtle at Heb. 4. 11. ſpeaking of a *Reſt*, which Unbelievers are excluded from, he plainly enough ſays, They were not excluded from the *Reſt* (or Sabbath) which *was from the Foundations of the world*; ſo that ſuch a *Reſt* (or Sabbath) men then had an Intereſt in. Indeed the Sacredneſs of the Number, *Seven*, together with the Acknowledgment of it, as the meaſure of *Time*, among all Nations, except a few barbarous Indians whoſe *Time* is denominated only by *Sleeps* and *Moons* and *Winters*, cannot eaſily be aſcribed unto any other Original, but the mark which God at the *Beginning* did put upon *One Day* in *Seven*, as Holy to Himſelf. A *Seventh* Day is to be kept as a *Sabbath* Day, in the *Ark* of God; tho' it ſeems to be not THE Seventh Day, but the *Firſt* which our Sabbath is now tranſlated into. Our Saviour Himſelf requires even the *Church* of the *New* Teſtament, to be ſolicitous, that nothing may hinder us from keeping a *Sabbath* to the Lord. Our Lord adviſed his Diſciples, about the Diſtreſſes which even after His Reſurrection and Aſcenſion, they ſhould be expoſed unto, in Mat. 24. 20. *Pray, that your Flight be not*

on the *Sabbath Day*. VVhy so? The *Jewish* Ceremonies were then Abrogated and Abolished; and our Lord refers to a *Time*, when the *Laws* which made *Sabbath-breaking* fall under a civil penalty, would be *silent* altogether; yet have we a *Sabbath* still, which 'tis a grivous and a bitter thing to be disturbed in.

APPLICATION.

Remember now the Sabbath-day, to keep it Holy. If a Christian in the Primitive Times were asked *Dominicum servasti?* Do you keep the *Lord's-day*? He would answer, *Christianus sum, Intermittere non possum*, I am a *Christian*, and I dare do no other. Some *Churches* have had but *poor Sabbaths*, and such *Sabbaths* have made but *poor Churches*. The *Churches* of God in Forreign Nations, have indulged themselves in Loose *Principles* and Loose *practices*, about the *Sabbath*; and what has come of it? *Religion* withered among them very miserably; and then *Destruction* has followed thereupon; as *They* have broken *Gods Rest*, so *God* has broken *Theirs*; and astonishing plagues have made them

very desolate. The *Churches* of God in our own Nation, were once Defiled, with an Allowance for *Sports* on the *Sabbath*; and what ensued, but heavy speedy confusion upon the Invaders of this glorious Day? Even some of *themselves* have made their considerate Reflections on it! Know That our *Churches* will flourish, as our *Sabbaths* do; and we shall not be made *Joyful in the House of Prayer*, if we regard not the *Sabbaths* of the Eternal God. Our *Churches*! yea, so will our *Estates*, and our *Houses* too. It is said in Isa. 58 13, 14. *If thou call the Sabbath a Delight, and the Holy of the Lord, I will cause thee to Ride upon the High places of the Earth.* It has been by some eminent & Judicious Observers noted; That their *Success* usually is, as their *Sabbath is*; that by their carriage on the *Sabbath*, they have bin able to make a conjecture at their *Success* in their whole Business all the Ensuing Week. And a mean Trades-man, obliging himself to those Two Things; *First*, To keep the *Sabbath* with a wonderful exactness; *Secondly*, To set apart a *Tenth* of his Income for pious uses; has quickly come to *Live upon his Rents*. Let us devote our *Sabbaths* to the Blessed God, with all our might; and believe His Word in Isa. 56. 2. *Blessed is the*

man

man, who keeps my Sabbath from polluting of it. But, wo, and wo ten thousand times unto us, if we do not so. It was a speech to some, in Neh. 13. 19. *Ye bring fierce Wrath upon Israel, by profaning the Sabbath.* Man, *The fierce wrath* of God upon thy *Person*, and on thy *Family*, and all thy *Neighbourhood*, wilt thou pull down by this Abomination; but above all, it will fetch down a *fierce* fiery *wrath* upon thy own unhappy Soul. It will provoke the Almighty to *Swear in his wrath*, that thou shalt never *enter into his Rest*. The modern Jews have + their Fable and Nonsence of a *Sabbath in Hell*; but certainly they that would not have a *Sabbath on Earth*, shall have none in *Hell*; no, they *shall not Rest Day nor Night*, but the *Smoak* with the *Groans* of their Torments must ascend for ever and ever. We are plainly forewarned of it, in Jer 17 27. *If you will not hallow the Sabbath-day, then will I kindle a Fire, that shall not be Quenched.* The *Day of the Lord* wil be a *fiery* Day to them that shall Dishonour the *Lords-Day*.

OBSERVATION XIII.

The *Church* of God is Raised and lifted up tow-

towards Heaven, by the *Baptism* which is used there. This is that which the Apostle here teaches us; as *Water* carried up the *Ark*, so *Baptism* carries up the *Church*, towards the Heaven of the Blessed. It is thus upon other Accounts; as now, the *Water* of *Affliction*, often serves only to *drown* many ungodly Souls; they grow thereby more *Angry* at God, more *Fitted* in sin; and as 'twas said of him, *In the Time of their Distresses, they Trespass yet more against the Lord.* Thus at last, *They perish in Affliction.* But this *Water* serves to *Raise* and *Lift* the serious Christian, up to greater Degrees of Acquaintance with *Heaven*, and Communion with Him, whose *Voice* is in the *Rod.* In like sort, The *Water* of *Baptism*, it Ruines many foolish people, by Encouraging their *Hopes of Salvation*, while they Leave not the *Ways of Transgression* before the Lord; they think, this *Water* will put out the *Fire that never shall be quenched*; Whereas their unsuitable *Hearts* and *Lives* do but turn it into the *Water of Jealousie* unto them. But by this *Water* a Good man is *Raised* and *Lifted* up to such an Heavenly Fellowship with the Eternal One, that one step more carries him into *Heaven* it self. Hence in Rom. 6. 4. *A Baptised man*, is called *a Raised man.*

Ap-

APPLICATION.

Let this be the *Happy Effect* of our *Holy Baptism*. Are we *Baptized*? if we are *not*, we are very criminal; and the Advice proper to us, is that *Arise and be baptized*. But if we *are*, let our Baptism raise our Souls, with no common elevations.

Let our *Baptism* elevate us to all heavenly *Graces*; and let us be very sensible of the *Obligations* which it laves upon us; for 'tis said in *Rom.* 6. 2, 3. *Shall we live any longer in sin? so many of us as were baptized.* Let it raise our *Holiness*; for 'tis said in *Gal.* 3. 27. *As many of you as have been baptized, have put on Christ.* Let it raise our *Obedience*; for 'tis said in *Mat.* 28. 19, 20. *Baptize persons, teaching them to observe all things, whatsoever I command you.*

And let our *Baptism* elevate us to all heavenly *Comforts too*, and let us be joyful at the *Obligations* which it makes unto us. Look on it as, *The mark of the Lamb*, and rejoyce. 'Tis said in *Rom.* 6. 3, 4. *As many of us as were baptized are buried with Christ, that like as Christ was raised from the dead, so we should walk in newness of life.* Reckon

This shot repeats the previous one, but with different lighting.

towards Heaven, by the *Baptiſm* which is uſed there. This is that which the Apoſtle here teaches us; as *Water* carried up the *Ark*, ſo *Baptiſm* carries up the *Church*, towards the Heaven of the Bleſſed. It is thus upon other Accounts; as now, the *Water* of *Affliction*, often ſerves only to *drown* many ungodly Souls; they grow thereby more *Angry* at God, more *Fixed* in ſin; and as 'twas ſaid of him, *In the Time of their Diſtreſſes, they Treſpaſs yet more againſt the Lord.* Thus at laſt, *They periſh in Affliction.* But this *Water* ſerves to *Raiſe* and *Lift* the ſerious Chriſtian, up to greater Degrees of Acquaintance with *Heaven*, and Communion with Him, whoſe *Voice* is in the *Rod.* In like ſort, The *Water* of *Baptiſm*, it Ruines many fooliſh people, by Encouraging their *Hopes of Salvation*, while they Leave not the *Ways of Tranſgreſſion* before the Lord; they think, this *Water* will put out the *Fire that never ſhall be quenched*; Whereas their unſuitable *Hearts* and *Lives* do but turn it into the *Water of Jealouſie* unto them. But by this *Water* a Good man is *Raiſed* and *Lifted* up to ſuch an Heavenly Fellowſhip with the Eternal One, that one ſtep more carries him into *Heaven* it ſelf. Hence in Rom. 6: 4. *A Baptiſed man*, is called *a Raiſed man.*

Ap-

APPLICATION.

Let this be the *Happy Effect* of our *Holy Baptiſm.* Are we *Baptized?* if we are *not*, we are very criminal; and the Advice proper to us, is that *Ariſe and be baptized.* But if we *are*, let our Baptiſm raiſe our Souls, with no common elevations.

Let our *Baptiſm* elevate us to all heavenly *Graces*; and let us be very ſenſible of the *Obligatione* which it laves upon us; for tis ſaid in *Rom.* 6. 2, 3. *Shall we live any longer in ſin? ſo many of us as were baptized.* Let it raiſe our *Holineſs*; for tis ſaid in *Gal.* 3. 27. *As many of you as have been baptized, have put on Chriſt.* Let it raiſe our *Obedience*; for tis ſaid in *Mat.* 28. 19, 20. *Baptize perſons, teaching them to obſerve all things, whatſoever I command you.*

And let our *Baptiſm* elevate us to all heavenly *Comforts too*, and let us be joyful at the *Obſignations* which it makes unto us. Look on it as, *The mark of the Lamb*, and rejoyce. Tis ſaid in *Rom.* 6. 3, 4. *As many of us as were baptized are buried with Chriſt, that like as Chriſt was raiſed from the dead, ſo we ſhould walk in newneſs of life.* Reckon

it a sign of your *Interest* in, and *Union* with the Lord Christ; and so let it raise us to a *Triumph* over Death and Hell for ever. We may lay hold on *Heaven* it self, by the help of this *Raising* Ordinance, if with it we give the complying and conforming *Answer of a good Conscience*, to all the proposals of the Gospel. In the Gospel tis demanded, *Dost thou renounce the World, the Flesh, and the Devil?* and *Dost thou accept the Lord Jesus, as the Lord-Redeemer of thy Soul?* Now make such an *Answer* as a *good Conscience* would give hereunto; uprightly say, *Lord, I do, I will!* Then this *Water* will raise thee up into life eternal.

OBSERVATION XIV.

The great God will with a *Fiery Flood* one day take vengeance on a *Wicked World*. It was thus when the ARK was made, a Watry Flood then swept a populous World away; which unless we should rather admit the Learned *Burnets* Theory I conceive was principally caused by the *Earths* changing of, and starting from its Center; so that the unequal pressure of the *Atmosphere* caused the Ocean of the *Antipodes* to send up vast inundations into the *opposite Homespheres*: Now the Eter-

Eternal has given us assurance that *such a Flood* shall never happen any more. The *Rain-bow*, which doubtless existed before the Flood, is now consecrated by God as a *Token* of that *Covenant*; and it is indeed a very proper *Token*, for tho' it appear in a *cloud* which argues a pluvious disposition of the *Air*, yet the *Sun* must then also shine, which argues that there shall be no more *universal Showers*. Hence a *Rain-bow* is never to be beheld without an *Hallelujah*.

But yet, as terrible a Desolation is there still to come upon the World, *by a fiery Flood*, celebrated by the Name of *Diluvium Ignis*, in the Writings of the Ancients. The old Heathen themselves were not without Notice of this dismal Event. Hence the Poets tell of *Pyrrha* (which Name carries *Fire* in it) the Wife of their *Deucalion*; and the Philosophers not rarely speak of an *ἐκπύρωσις*, a *Conflagration* with which the World shall be devoured. *Josephus* relates that *Adam* himself left some predictions of it. But the Sacred Scriptures favour us with fuller Accounts of this awful Thing. 'Tis a solemn Passage, in 2 *Pet.* 3. 7. *The Heavens and Earth which are now, by the same word are kept in store, reserved unto Fire against the day of Judgment, and perdition of ungodly men.* Many curious

Que-

Queſtions might indeed be moved here-about. It is one queſtion, *When this Conflagration is to be?* To this the Anſwer is, *At the Day of Judgment*: If any ask, whether it ſhall be at the *beginning*, or the *middle*, or the *ending* of that Day? it is moſt like to be before the ending of of it. Yea the final Deſtruction of *Antichriſt* ſeems the period at which it ſhall commence. It is alſo an other Queſtion, *How far this Conflagration is to reach?* To this the Anſwer is, I ſuppoſe it will reach no further than this lower *World*: this *lower Heaven*, and all the *Armies* of *Birds*, or of *Devils* in it; this *lower Earth*, and all the *Works* of *Art* or of *Nature* in it, ſhall be concerned in this horrible *Fiery Flood*. Yet the World ſhall not be *Annihilated*; it ſhall only be *Refined* and *Purified*, that it may be ſerviceable unto ſome glorious ends, yet to be purſu'd upon it. But let our *Enquiring* of be turn'd into *preparing* for this *Day of the Lord, that ſhall burn like an Oven.*

APPLICATION.

There are two or three things now incumbent on us.

First, Let our *Thoughts* be *much* ſet upon the *Burnings* of the World. Realize the cir-

circumstances of the dreadful Day, when *all these things shall be dissolved.* Think much of the Time, when *our God shall come and a Fire shall devour before him, and it shall be very Tempestuous round about him.* Think much of the Time, when *a Fire shall go before the Lord, that shall burn up his Enemies round about, and lightnings will enlighten the World, and the Earth shall Tremble, and the Hills melt like Wax, at the Presence of the Lord.* Think much of the Time when the Lord shall *come with Fire to render His Anger with Fury, and His Rebukes with Flames of Fire.* For we are told in *Isa.* 66. 16. *By Fire will the Lord plead with all Flesh, and the slain of the Lord shall be many.* Let us blow up this direful *Fire*, in our daily Meditations on it. O warm your Hearts often, at this amazing *Fire* of the Lord.

Secondly, Let our *Hearts* be *not* set upon the *Comforts* of the world. The Day will come, when an hideous *Fire* will *seize* upon them all. Now let that *Fire* cool our Love to all things here below. Our Lord said in *Mat.* 6. 19. *Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt.* Even so, *promise not your selves Comforts upon Earth where the Fire shall carry all away.* One saith well, *The World shall one*

day

one Day be burned for a Witch. Let not our Souls now be *Bewitched* with what ſhall one Day be *Burned*; and this the rather, becauſe as I am verily perſwaded, this Burning is unſpeakably nearer than Mankind is well aware. I may ſay of it, *It is Near, it is Near, and it haſtens greatly!*

OBSERVATION. XV.

There are but Few that ſhall be Saved. Says the Apoſtle here, *In the Ark, Few, That is, Eight Souls were ſaved.* He that ponders the Longevity of the Antediluvian Patriarchs, will not wonder at them, who affirm it probable, *That more people periſhed in the Flood, than are now alive in the world.* For let us make a Computation with as much Diſadvantage to our own Aſſertion, as can Reaſonably be deſired. We'l abate two or three of the firſt Centuries, by which time the world might be ſupply'd with people not a few; and we'l ſuppoſe a man to have Children at *ſixty*, and in the Next *Forty* years, to have *Twenty* Children. Now ſingle out the *ſhorteſt Liver* of any mentioned (except *Enoch*) before the *Flood*; and from that one Stock of *ſeven hundred years*, multiplying ſtill by Twenty, we ſhall find the product to be more than One Thouſand, Three Hundred, and Forty ſeven Millions; thus

that

that *One Family* would long before the Flood have afforded, it may be as many people as are now Living on the Earth. Moreover, if we consider that within a very few Centuries of years *after* the *Flood*, Histories tell us of *one Army*, in which were, *Thirteen Hundred Thousand* Foot, *Five Hundred Thousand* Horse, *One Hundred Thousand* Chariots, and as many Camels; and *this Army* Encountred by a greater Force; it may facilitate our Belief, of the wonderful populosity which might be before. But what became of all that *Mighty People*? Truly, all were *Drown'd* but *Eight Souls*! And though it be not for us to Censure too far upon the Eternal Condition of that miserable people: it being possible that *more*, than we know of might be *Happy* for ever, notwithstanding their *Drowning* here; yet the Scripture speaks very sadly about the Generality of them, whom the *Waters* did exterminate. We read in Job 22. 15, 16, 17. That they were *wicked men*. Compare Mat. 24. 38, 39. And we are told in 1 Pet. 3. 19, 20. Their *Spirits are now in Prison*. The Jews themselves therefore pass that Sentence on them, *That they were punished with the scalding Waters of Gehinnom*. Even so, They that shall be Saved, *How many are they*?

They

They are as we are informed in Luke 12. 32. *A Little, Little Flock!* Divide all the World at this Day into *Thirty One* parts, *Nineteen* are Idolaters, *Seven* are Mahometans, and ſcarce *Five* are ſo much as called Chriſtians. But of them that are called *Chriſtians*, how few have that *Holineſs, without which no man ſhall ſee the Lord*? how few have true *Faith*? Yet *he that Believeth not ſhall be Damned.* It is indeed a principle in the Turkiſh *Alcoran*, That *Let a mans Religion be what it will, he ſhall be ſaved, if he Conſcienciouſly Live up to the Rules of it.* And they are *Mahometans* rather than *Chriſtians*, who ſhall defend a principle ſo derogatory to the vertue of the Goſpel. The Articles of the Church of *England*, very juſtly tell us, *They are to be held Accurſed, who preſume to ſay, That every man ſhall be ſaved by the Law or Seſt which he profeſſeth; ſo that he be Diligent to frame his Life according to that Law, and Light of Nature. For Holy Scripture doth ſet forth unto us, only the Name of Jeſus Chriſt, whereby men muſt be Saved.* But alas, how *few* are there that ſavingly Believe, Profeſs, Obey, that Lord *of Glory*! This *Gate of Life* has that Motto on it in Mat. 7. 14. *Few there be that find it.*

Appli-

APPLICATION.

Let us all make that *Use* which our Saviour made, of this astonishing Truth, in *Luk.* 13 24. *Strive to enter in at the strait Gate.* Be very anxious, I beseech you, about your own *Salvation.* When it was of old said, *That one among twelve should be a child of Perdition,* they all became inquisitive, *Lord is it I?* Behold, you are told now, *That more than twelve to one shall be the Children of Perdition:* O how should this make us to be solicitous, lest *We* be *some* of *them*! Remember, that it is a no less *common* than *dreadful thing,* to be deceived in this matter. We are admonished in *Prov.* 12.14. *There is a way that seems right to a man, but the end thereof are the wayes of Death.* The biggest part of them that go down to the Sulphureous Lakes of Hell make that one of their *first Shrieks* at their coming there, *We little thought of this!*

O let every one of *Us* get into the ARK, and be extreamly careful that we be not among those who are *Deceivers of their own Souls.* May the God of all Grace, awaken us from our Lethargic *Security,* and to an ex-

 05819

extraordinary *Sedulity*, in matters of our Eternal *Salvation*; may He help us to *give all diligence in making our Calling and Election sure*; and to *work out our own Salvation with Fear and Trembling*.

At the North Meeting-House *in* Boston, *Nov.* 17. 1689. Afternoon.

FINIS.